



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

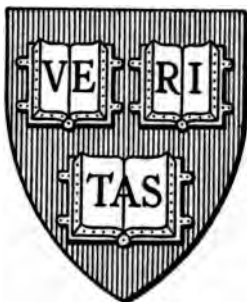
- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



347,750.75



HARVARD  
COLLEGE  
LIBRARY





D

**JOB SCOTT**

AN

**EIGHTEENTH CENTURY FRIEND**

BY

**HENRY W. WILBUR**

---

PHILADELPHIA

PUBLISHED BY FRIENDS' GENERAL CONFERENCE AD-  
VANCEMENT COMMITTEE

1911

C 83 47.752.75



**COPYRIGHTED IN 1911 BY  
HENRY W. WILBUR.**

## CONTENTS.

FOREWORD .....	5
THE TIME OF TESTING.....	10
THE PERIOD OF SPIRITUAL ADOLESCENCE.	15
THE VISIT TO ENGLAND AND IRELAND...	31
SALVATION BY CHRIST.....	39
JOB SCOTT'S CHRISTOLOGY.....	52
VARIOUS OPINIONS .....	65
BELATED CRITICISM .....	85
SAMPLE SAYINGS .....	95
APPENDIX .....	105
INDEX .....	110





## FOREWORD.

Job Scott, child of the eighteenth century, and Friend "by convicement," gave the most vigorous Quaker message to the world of any American of his generation. Yet he cannot be taken too literally, no matter how seriously. He was not a great ethical prophet like Woolman, but rather a restater and interpreter of truths, as he saw them.

Like most spiritual geniuses he was really a specialist at only one point; while touching other matters of thought and life, he accepted things and theories in general very much as he found them. Notwithstanding his rational and really advanced position in one particular, his philosophy of life was based on the supposition that this present world is purely a probationary place, and the principal reason for our being here is that we may get ready

*Page Five*

for the life to come, where the condition is practically fixed and final. Still, he considered the present life not something to be arbitrarily changed at death, but to continue as to life and character as the "great change" finds it. That view of life which considers it a constant opportunity, fraught with the possibility of continual, and even infinite development; something that can take on newness and freshness in any world, had no place in the conception of Job Scott, or in the thought of his time.

His distinct, and possibly unique contribution to religious thought, was to elaborate the fundamental Friendly theory of the indwelling spirit, and to rationalize and practicalize the plan of salvation, taking it out of the realm of the speculative, and placing it entirely within the range of the practical. Salvation from Scott's standpoint, in spite of his probationary theory, was a life-building process. It involved a realization of personal righteousness, and in no way recognized the

theory of imputation. To profit from the righteousness of Christ, without being personally righteous, was counted a mischievous doctrine in his scheme.

Those who read the citations in the following pages, will be struck many times by the way Job Scott is hampered because of the limitations of language. The stock terms of the prevalent and popular theology did not express the full meaning of the writer. They either said too much or too little. It has to be admitted that in our own time we sadly need terms that will adequately express rational spiritual truth, without seeming to endorse positions the thinker no longer holds. Still we trust that Job Scott's position may be made plain as the reader proceeds.

There are many passages quoted in these pages, which taken at their face value, seem to be so startling in their import, measured from the standpoint of time in which they were written, that one wonders why there

*Page Eight*

was not more opposition in the Society of Friends. At certain points Scott was quite as unorthodox as Elias Hicks, and the inquiry naturally arises "was the Jericho preacher influenced by his brother from Rhode Island?" The question cannot be positively answered. The first printed edition of Scott's Journal appeared in New York in 1797, thirty-three years before the death of Elias Hicks. It is hardly conceivable that he was not familiar with Scott's writings. It should be remembered that while Elias Hicks had been a recorded minister nineteen years when Job Scott died, his fame as a preacher came mostly after that period. The first intimation of his "unsoundness," if we accept the claim of Stephen Grellet's biographers, was in 1808, nearly ten years after the publication of Scott's Journal. Another fact in connection with the two men should also be remembered, and that is that while Elias Hicks lived thirty-seven years after the death of Job Scott, he was really two years his

senior. We do not raise these questions at all as puzzlers, but simply as interesting points to consider in studying the life and labors of the two men.

Notwithstanding the limitation of education and experience under which Job Scott labored, his purpose as preacher and teacher of what he considered the Friendly faith, was to present to the minds of men a rational type of pure and applied Christianity. In the hope that in the following pages the thoughtful and concerned may find assistance and inspiration in determining the basis of their own spiritual lives, this little book is sent on its way.

## THE TIME OF TESTING.

~~Of the ancestry~~ of Job Scott we know practically nothing. He tells us that his parents, John and Lydia Scott, "were accounted honest people," but that his father "made but little profession of religion." His mother, however, was more religious, and attended Friends' meeting with some regularity. It is evident that Job in a measure inherited his religious nature from his mother. But as she died when he was but ten years old, her influence, however lasting, was only meager.

Job was born in the township of Providence, Rhode Island, Tenth month 18, 1751. His first acquaintance with Friends was as a small boy, when he frequently attended meeting with his mother, and he testifies that these opportunities were seasons of precious inward experience for his youthful spirit. In fact, he affirmed in later life that "in every quarter of the globe, children at an early age, have good

and evil set before them, in the shinings of the light of Christ in their hearts.”<sup>1</sup> This, he believed, was “sufficient to ascertain to them duty, if they honestly attend to it.”

As he recounts his experience one is forced to the conclusion that he magnified into heinous sins mental attitudes and personal practices which would scarcely be so classed in our day. Youthful frivolity was his self-confessed besetting sin, and this manifested itself in certain habits and pleasures, such as card-playing, dancing and the like. He credits himself, however, with having refrained from liquor drinking and profanity.

What he considered his moral waywardness in association with his young companions, brought him under frequent inward condemnation. “Often at night,” he says, “or in the night, and sometimes near break of day, I have returned home from my merry meetings grievously condemned, distressed and

---

<sup>1</sup>Works of Job Scott, Vol. 1, p. 11.



*Page Twelve*

ashamed; wishing I had not gone into such company, and resolving to do so no more.”<sup>2</sup> But his good resolution was repeatedly followed by irresolution. He admits that many times on First-days when he should have been at meeting he was either playing cards, or “engaging in idle and dissolute conversation.”

He states that in the midst of his most sorry experiences, he had seasons of serious religious concern. During this period he declares that about the only people who were spiritually interested in him were Friends, and from them he received what he called “outward instruction.”

During his period of moral unsettlement, and when he was turning towards a religious life, he was led by association to consider the claims of “water baptism.” He was then near manhood, and for a time ceased to attend Friends’ meetings. He was in the argu-

---

<sup>2</sup>Works of Job Scott, Vol. 1, p. 30.

mentative mood, and he heard more doctrine and disputation elsewhere, which seemed to meet his intellectual needs, as Friends' meetings were mostly silent. But the church services did not help what he afterwards considered his low estate. Still he even then confessed that while his head was "amused" with the church service, his heart was inspired in the silent meetings of Friends.

At this time he became interested in the doctrine of predestination, which he afterwards considered little less than a diabolical delusion, to accomplish his complete spiritual undoing. The inevitable reaction from this experience was towards what would now be called an agnostic materialism. He argued with himself that there was no God, and concluded that he was not accountable for his conduct. He says that he "began to rejoice in the idea of unbounded, licentiousness and carnality," but he does not tell us that he put this idea into practice, and undoubtedly he did not.

*Page Fourteen*

He relates many experiences illustrating his periods of depression. Great fear possessed his spirit, so much so that many a night he scarcely dare enter his chamber, or lie down in bed. But all this he finally concluded was the immediate power of God upon him.

The attitude of mind of this man, who would undoubtedly have denied being superstitious, is shown in a dream which he says he had four or five times within a few months. This dream was a sort of panorama, depicting the possible end of the world. In this dilemma he always fell on his knees to plead for pardon. The prayer in the dream was always followed by the apparent conflagration of the world being stayed. Of course he was soon awake, filled with joy that he had escaped such imminent danger. But even the depression of his working hours, or the hours of his dreaming did not produce the desired spiritual satisfaction, and the real amendment of life for which at his best he longed.

## THE PERIOD OF SPIRITUAL ADO- LESCENCE.

In the winter of 1770, according to his own testimony, the mind of Job Scott became settled regarding the way he was to go. While thereafter he had far from an easy time in his experience, there was no more actual fear and despair in his life. This point of settlement he believed was entirely reached by "the immediate operation, illumination and opening of divine life in my own mind."<sup>1</sup> More than that he was lead to believe that this was "the only principle of all true conversion and salvation."

While the period of settlement had been reached in the domain of conviction, depression, and consequent suffering did not cease,

---

<sup>1</sup>Works of Job Scott, Vol. 1, p. 41.

*Page Sixteen*

and seasons of humbling and abasement followed. These provings he accounted for and justified in this fashion: "I saw pretty clearly, in the midst of my deepest depression, that if I should be favored with unremitted tranquility and divine enjoyment, I should be in danger of spiritual pride and exaltation."<sup>2</sup>

Job Scott soon began to give the outward evidences of his inward change, and it is evident that he considered these vital. When the time came to procure new clothing, he bought not simply plain clothes, but the peculiar garb of Friends. This seems to have been an act of conformity much easier to follow than the language of the Society to whose principles and practices he had given a new allegiance. What he considered his natural reason told him that the language looked trifling and foolish and little more than a whim. But he says that the Lord showed him that if he would be wise, he must first become a fool.

---

<sup>2</sup>Works of Job Scott, Vol. 1, p. 51.

These matters finally came to be considered part of the cross which he must take up daily. At last the "fullness of heavenly joy" came to his spirit, as the result of faithfulness to what he considered the divine requisition made upon him.

Manifestly Job Scott was not a birthright member of the Society of Friends. He does not tell us when he was received into the Society. In "A testimony from the Monthly Meeting of Providence Concerning Job Scott," issued after his death, it is said: "Being thus humbled under the various turnings of the Lord's hand upon him, and clearly convinced of the power and efficacy of the distinguished principle of our holy profession, viz., the light of Christ within man as God's gift for his salvation, he requested the care, and became a member of the Monthly Meeting of Smithfield, then extending to Providence."<sup>3</sup> This was probably about 1771.

---

<sup>3</sup>Works of Job Scott, Vol. 1, pp. 1 and 2.

*Page Eighteen*

As he became riper in experience, and saw the "openings of divine light," he was led to believe that he would be required to take part in the public ministry of the Society. There was a long probationary period after he felt an engagement to communicate something to the people, before he ventured to do so. While he believed he might have borne public testimony in life and power before he did, condemnation was seldom felt because the spoken word was withheld.

His first public appearance in a meeting for worship has been carefully noted. It was Fourth month 10th, 1774. There was a lapse of six months before his second appearance. From all the available evidence it seems that Job Scott did not speak with any regularity in his home meetings. Not infrequently when on religious visits, he sat the meeting out in silence. Regarding his own ministry he left the following lucid statement: "I appeared seldom in public testimony, and mostly in a few words at a time, and yet I have some few

times been made sensible of saying too much; and for which I have felt more pain of mind than I have often felt, if ever, for withholding. However, through merciful preservation, I have seldom to my knowledge appeared oftener or said more than has tended to my own satisfaction, and for aught I know, to the satisfaction of my brethren."<sup>4</sup>

The memorialists of Job Scott tell us that "Through his turn for literary improvement, he acquired both a competent share of common school learning, and made some progress in some other branches of literature." He is singularly silent in his Journal touching his educational advantages. We know that as early as 1774 he was conducting a school in Providence for the education of Friends' children. This was finally discontinued, and in 1778 a school was opened at Smithfield, under the care of a committee of the monthly meeting, Job Scott serving as superintendent.

---

<sup>4</sup>Works of Job Scott, Vol. 1, p. 55.



*Page Twenty*

Just how long this relationship was sustained we do not know, but he tells us that in Fourth month, 1783, he moved his family to Gloucester, about eighteen miles from Providence. It would seem that this new departure was made under a religious concern, and he declares that: "Soon after I became settled there, I found a field of service opening before me in time upon my mind previous to this removal." a religious line, a sense whereof I had some

In 1780, while still teaching at Smithfield, he married Eunice Anthony, daughter of Daniel and Mary Anthony, she being of the same family as the ancestors of Susan B. Anthony. His wife died in 1791, having been the mother of six children.

Just what Job Scott did while a resident of Gloucester, is not known with any certainty. It is very clear that he at one time practiced medicine, but there is no evidence that he ever received a medical education, and his practice was therefore non-professional. It is possible that his medical experience was had while he

lived in Gloucester. Be that as it may, he entertained some doubt regarding the medical profession. In a letter dictated during his last illness, and about a week before his death, we find the following bearing upon the matter at issue:

"I may be easiest to mention my choice, that neither of my sons should be encouraged to become a physician, however it may be thought proper to dispose of my books, etc. I believe a little general knowledge of medicine in possession of most modest and sensible men, who would carefully avoid going out of their depth, and meddling in dangerous cases, might prove very useful to others; but alas! it is too frequently the case, that the most ignorant smatterers in it, are the most confident, and the most desperately venturesome."<sup>5</sup>

This reference would indicate that he had a collection of medical books and possibly appliances, and may have enjoyed a considerable experience in handling diseases.

---

<sup>5</sup>Works of Job Scott, Vol. 1, p. 464.

## LABORS IN THE MINISTRY.

There was a good deal of fear and trembling in Job Scott's ministerial experience. It was easily paralleled in the case of many of the Friendly preachers of the period. Warring without and fears within characterized the preparatory method of those called to public service in the meetings. To immolate the flesh, and suppress most of the social instincts, while exhibiting the outward signs of severity as an evidence of inward spiritual perception, was the rule of the so-called religious life. Just how much of this was a survival of ancient monastic custom and pretense, is not for us to say.

Job Scott, vigorous of intellect and buoyant of life as he evidently was, found himself almost constantly burdened with the spirit of heaviness. Without this he would have considered himself spiritually wayward. The

psychology of that religious experience which has largely consisted in having a hard time, has not been accounted for by the philosophers, and surely will not be attempted by us.

He made visits to meetings in Rhode Island from time to time. From his own statements we learn that he was often "shut up," in other words did not have freedom to discharge public service. Occasionally he appeared in vocal prayer, and seems to have given this exercise an exceptional value. In fact, he reported some of these prayers quite fully in his Journal, generally introducing the matter in this fashion: "I was prevailed upon to kneel down and publicly address the throne of grace, nearly in these words." There seems every warrant for believing that Job Scott considered that every true gospel minister was plenarily inspired in his ministry. When not encumbered he evidently had pleasure in his service. On a certain First-day he made "thankful acknowledgment to my God, who after great wrestling of spirit, and deep inward

*Page Twenty-Four*

travail, caused the powerful word of life to arise, as a light breaking out of darkness.”<sup>1</sup>

Job Scott made three extended religious visits besides the last concern which took him to Europe. The first was made in 1784. On this journey he visited most of the meetings in Western Vermont, and in the Hudson Valley in New York. Conditions in many of these meetings were not satisfactory, they being considered spiritually stagnant. At the Quarterly Meeting at Purchase he says: “Through all which my tongue clave as it were to the roof of my mouth. I was dumb with silence, yet enabled to keep in a good degree in the patience. Divers testimonies were borne, and I suppose to many it was a good meeting; indeed I conclude it was to me; but in no other way than because suffering is good for me.”<sup>2</sup>

We copy the following bit of experience and

---

<sup>1</sup>Works of Job Scott, Vol. 1, p. 106.

<sup>2</sup> Works of Job Scott, Vol. 1, p. 157.

testimony as well illustrating Job Scott's frame of mind regarding the relation of "private Friends" to the ministry:

"Such is the weakness of some Friends, in divers places, in relation to a fondness for verbal testimonies, and so much more are they pleased therewith, than with the silent example of him, who is shut up from words, that when it was my lot to be silent, and Daniel's<sup>3</sup> to speak, their attention after meeting would be almost wholly to him; and even at their tables, they would seem over-careful to wait upon him, and scarce take any thought about my being waited on. And yet; O frailty! when his lot was to be silent, and mine to speak, in a meeting, their care and attention were nearly all to me, and scarcely any to him. It grieved me to see so much of this kind of childishness in my elder brethren and sisters; and I write thus, with a real desire of improvement in this respect, believing that reading such a hint, and pondering well upon the subject, may be of use to many.

"I verily believe some pay such a degree of veneration to the instrument, as to rob him,

---

<sup>3</sup>Daniel Aldrich, Job Scott's traveling companion.

*Page Twenty-Six*

without whom the instrument can do nothing rightly, of a part of the acknowledgment and homage due to him. ~~And if the poor instrument is not well~~ grounded in humility, it may greatly injure him also.”<sup>4</sup>

In 1786, with Joseph Mitchell as a traveling companion, Job Scott started on a religious visit mainly to the meetings in Pennsylvania and New Jersey. En route the Friends stopped at points in Connecticut and on Long Island. After attending meetings in New York City, they passed over into New Jersey, Rahway being the first stopping point. Practically all the meetings in both East and West Jersey were attended. On this trip Job Scott paid a visit “to our dear ancient friend, the widow of that worthy, self-denying valiant servant of the Lord, John Woolman.”<sup>5</sup> The pilgrims arrived in Philadelphia Ninth month 24th. Several quarterly and most of the particular meet-

---

<sup>4</sup>Works of Job Scott, Vol. 1, p. 177.

<sup>5</sup>Works of Job Scott, Vol. 1, p. 202.

ings within the bounds of Philadelphia Yearly Meeting were visited. At some of the quarterly meetings he found himself "shut up," and in a few cases he made a second visit to the locality, when liberty was given him. While in the vicinity of Philadelphia his traveling companion, Joseph Mitchell, was taken sick, and died, being buried at Buckingham. On this journey Job Scott was absent six months and ten days, and traveled about two thousand miles.

In 1789 Job Scott received the approbation of the monthly and quarterly meeting to pay a gospel visit to Friends in the Southern States, with Daniel Aldrich again as his traveling companion. The journey was begun Third month 9, 1789. Until Philadelphia was reached, much the same route was taken as was followed in the previous journey.

The "general spring meeting of ministers and elders" was attended in Philadelphia, where about a week was spent in a round of varied public service. The preacher says that



*Page Twenty-Eight*

"In the public meetings, and in the monthly meetings, our way was opened with admirable clearness, strength and authority. A watery season it was indeed, for the most of the week in this favored city."<sup>6</sup>

The pilgrims then passed into Delaware and Maryland, the meetings being pretty generally visited in order. The first meeting visited in Virginia was at Alexandria. At this point Daniel Aldrich was taken ill, and returned home, leaving Job Scott to make the remainder of the Southern journey alone.

This journey took the preacher as far south as Georgia. Part of the time he was in feeble health, and while he had his periods of depression, his meeting service seems to have been less "cumbered" than usual when nearer by home. There are fewer acknowledgments of the "shut up" condition of his ministry. He was absent from home on the trip a year and fifteen days, and traveled about five thousand miles.

---

<sup>6</sup>Works of Job Scott, Vol. 1, p. 268.

In reading the detailed statement regarding this journey in the southland, and the collection of letters to his wife and others, one is surprised to note the small reference to the evil of slavery. Two or three very brief allusions to the peculiar institution, or to the sorry lot of the negroes, sums up his entire expressed interest in the matter. It must be admitted, however, that the Friendly movement against slavery had hardly reached its full force in the time of Job Scott.

In a letter written to his wife from Alexandria, Va., dated Fourth month 25, 1789, we find the following, which constitutes the most elaborate reference to slavery, to be found in his Journal and epistolary correspondence:

“Negro slavery has almost ruined this country, both as to religion, and the outward soil of the earth. Friends’ children have been brought up in idleness. Many scarcely called on to do an hour’s business of any kind. From infancy to settlement in families of their own, they have spent much of their time in riding about for pleasure. The consequence

has been almost the extinction of society. Oh! that my children may be brought up to industry. Let them work, and read, and write, as much as may be good for them. Some Friends' eyes are opened in this land, and a few families bring up their children to business; a very few have, whose children are now grown up. Except these, there is little appearance of the Quaker among the youth in these parts. O happy New England! that thy sons and daughters have to do for themselves, and are not so generally endangered by idleness, which a tyrannical command, and disposal of fellow men, has introduced in these, as to religion, almost desolate States."<sup>1</sup>

---

<sup>1</sup>Works of Job Scott, Vol. 2, p. 72.

## THE VISIT TO ENGLAND AND IRELAND.


On the 31st of Third month, 1792, Job Scott presented to his monthly meeting a concern he had to pay a religious visit to Friends in Europe. He says that this was a matter which had been on his mind for about fourteen years. The 29th of Eighth month the committee to consider the European visit, reported that they were not ready at that time to recommend the granting of a certificate. The cause of this delay is not stated. On the 26th of the following month, however, the certificate was granted, and on the 12th of Tenth month the quarterly meeting endorsed the certificate to Friends in Europe. During these months of delay in granting the request the concerned preacher seems to have preserved himself in great

*Page Thirty-One*

*Page Thirty-Two*

patience. It seems to have been part of Job Scott's faith and philosophy, that if his concerns were of the right sort, they would all be worked out in good time.

Having provided homes for his motherless children, whom he left in the care of his relatives and those of his wife, Eleventh month 26th, 1792, he left for Boston. There was an interval of nearly two weeks between his arrival in Boston, and his going on board ship. The voyage was begun on Twelfth month 5th, on the Mercury, of 240 tons, her destination, Dunkirk, France. They had scarcely gotten out to sea, when the vessel was found to be leaking badly, and she started back to port, but the leaking abating she resumed her journey. The leak was subject to recurrence, causing uncertainty and anxiety to the captain and all on board, from time to time. But the trouble was finally removed, and the voyage was undertaken in earnest. It was a rough one, accompanied by great discomfort. But finally the ship reached the harbor of Dunkirk, First



month 5th, four weeks from the time of starting.<sup>1</sup>

Job Scott left the vessel on a pilot boat before she docked, in order that he might meet a family of Friends from Nantucket, then residing in Dunkirk. A small meeting of Friends was attended, where he met some Irish Friends who had come up from Paris. About the middle of the month the passage was made from Calais to Dover, Job Scott remarking, "I was glad to find myself at last in the company of my dear Friends in England."

In his Journal not much attention is given to the details of travel, he being more interested in his religious concerns than in observing nature, or recording observations and impressions of scenery. There are some criticisms of what he considered the low state of society. He often traveled as at home, through deep

---

<sup>1</sup>This seems an incredibly short voyage considering all of the difficulties at the time. This, however, is the conclusion reached by the story told in pages 221 to 225 of Volume 1, Works of Job Scott.

*Page Thirty-Four*

waters, but seems to have had more general freedom in meetings than was the case among his own people.

We sometimes find more informing matters in his personal correspondence than in the recorded details in the Journal. While in London he wrote to his friend Moses Brown in Providence, under date of Sixth month 3d, 1793. He attended London Yearly Meeting, and thus estimates the meeting for the benefit of his friend:

“The yearly meeting here has been large and solid; much more in truth’s life and authority than I expected; for the mournful state of the ministry gave me a gloomy prospect in regard to the yearly meeting. There is much preaching in England, but too little of gospel. There are many teachers, but few fathers. A few sound elders here and there, are preserved; but too many in that station delight in a sound, crave eagerly to be fed by the ears, and scarce know how to endure silence; and often, very often, my business has been to starve them, not being able to utter one word in the life of the gospel; and may

I never add to the number, already too great in this land, who minister with little or nothing of that holy ability. A few are yet preserved whose trumpets give a certain sound; yea, often sound an alarm to (spiritual) war; while some do little else than cry peace; and sometimes not with the strictest propriety.

There are some wise arguers in the meeting for sufferings; hence that meeting is not the most lively; but in the yearly meeting truth's holy presidency kept creaturely wisdom from much undue exertion. May so precious an experience more and more prevail in the dear land of my nativity. It is more to be desired than gold or silver. It is better than the unsubjected efforts of the most brilliant natural endowments. May we more and more press after it."<sup>2</sup>

While in England he attended meetings in about thirty different Friendly neighborhoods, visiting some of them more than once, and holding appointed meetings in a number of

---

<sup>2</sup>Works of Job Scott, Vol. 2, p. 191.



*Page Thirty-Six*

places where there were no regularly established meetings for worship. His last religious visit was at Liverpool, from which port he sailed for Dublin, Ireland, Seventh month 4th. Some idea may be had of the inconvenience in traveling in those days from the length of time consumed on this voyage, now accomplished in a few hours. In a letter written to Martha Routh, Manchester, England, dated Dublin, Seventh month 10, 1793, he says: "We are safe arrived after a voyage of nearly a week. Our outward trials, contrary winds, seasickness, disagreeable companions, etc., were considerable, but were mere trifles compared with my inward trials. Never, perhaps, was I more reduced and empty; indeed I had scarce a grain of true faith, and my going to Ireland, looked and felt like an attempt to beat the air; though many a lively view had I heretofore had of that place."<sup>a</sup>

From Dublin he made frequent religious

---

<sup>a</sup>Works of Job Scott, Vol. 2, p. 196-97.

visits to different parts of the island. He must have practically covered nearly all the meetings in Ireland during his stay there. He mentions having been present at nearly forty different meetings and meeting houses in the Emerald Island.

On the 9th of the Eleventh month he went from Dublin to Ballitore, and on the 10th attended the morning meeting, and an appointed meeting in the evening. The Irish Friends, who completed the last entries in the Journal, evidently after his death, remark that he spoke powerfully in both of these meetings. In fact he seems to have been very much in love with the Irish character, and to have had singular freedom while visiting the Irish Friends and their meetings. His prospect would have carried him to Carlow the following day, but the morning found him so much indisposed that the visit had to be abandoned. In a few days a well-defined case of smallpox had developed, accompanied by much physical and some mental suffering. Still he made several en-

*Page Thirty-Eight*

tries in his Journal, dictated a long letter, and restated some of his oft-repeated positions regarding theological and religious matters, his evident desire being to leave a last word which would be an entire confirmation of his previous deliverances. Notwithstanding his almost constant bodily suffering, he seems to have been entirely rational to very near the end, which occurred about 7 o'clock in the morning, of Eleventh month 22, 1793. The funeral was held on the 24th, and the body was laid away in the Friends' burying ground at Ballitore. He was taken ill, and died at the home of Elizabeth Shackleton, in that village. By his host and her family, and Friends generally, he was kindly cared for, having their warmest sympathy and support in the day of his extremity.

## SALVATION BY CHRIST.

Job Scott was equally opposed to two theories of salvation prevailing in his time. Those who relied principally upon the human will and right reason, by which they proposed to rightly order their lives, were considered victims of monumental error. So also were those formal pietists who imagined that the merits and righteousness of Christ, would save the sinner, and lead to acceptance with God. From his standpoint this was giving too much importance to the outward manifestation of Christ, as contained in the gospel story. People of this sort, he inferred, considered that the moral law of God had been abrogated for the benefit of those who depended "on the outward coming, suffering, death, resurrection, ascension, and intercession of Christ for salvation." These ideas he considered utterly at

*Page Thirty-Nine*

*Page Forty*

variance with the true doctrine of salvation. This "has ever been, in all ages, Christ in man the hope of glory ; a real union of the life of God and the life of man, and therein a blessed harmonious co-operation." While holding this pronounced position, Job Scott was of the opinion that good works are not really good, unless they have been "wrought of God in Christ." He seems to have developed the theory that any human goodness, which the person did not credit to the divine movings was a species of self-righteousness, in no way working towards personal salvation. The value of preaching and praying, and all types of religious profession were measured by the same yard stick. To quote Scott himself :

"Names do not much alter the nature of things. There is as much scope for self-righteousness and rank Phariseeism under a profession of Christ, yea, under a most confident profession of renouncing all our own righteousness, as ever there was under the law. Our preaching, praying, and all our religious and devotional exercises may be, and

too often are, in the mere spirit, will and activity of man; this is going about to establish our own righteousness, and not a whit the less so because we profess to have no dependence on our own works, but that we expect all from Christ!"<sup>1</sup>

It is affirmed that all true religion has ever been the result of "the immediate inward work of God in man." This means that God is the living, continuing and moving power in the soul, the willingly acknowledged source of all good. It is the living truth of God in the soul which makes for salvation. On the other hand rejection of God is not simply the denial of the plan of salvation, but is a more personal and inward matter. "If man resists the spirit, turns from the grace of God, rebels against his light in the heart, does despite to the holy discoveries of truth, he tramples under foot the very blood of the everlasting covenant, he rejects the son of God, and in the midst of all his professional claim to the merits of a cruci-

---

<sup>1</sup>Works of Job Scott, Vol. 1, p. 477.

*Page-Forty-Two*

fied Savior, is crucifying the life of the Lamb in himself.”<sup>2</sup>

Justification, as Job Scott understood it, was not simply a plan, but an experience. Hence we find him asserting that “our real justification is ever in proportion to our real sanctification, and can no more outrun it, than real sound health of body can consist with pain, sickness and putrefaction.”<sup>3</sup>

But by justification Job Scott did not mean a borrowed righteousness, based on the merit of Christ. Men must appropriate Christ for themselves and be made whole by an inward act of spiritual transformation. He says: “There never was but one way of salvation, nor of remission of sins. Could anything else ever have answered this purpose but the birth, life, and government of Christ in man, it would answer still, and as well now as ever.”<sup>4</sup>

---

<sup>2</sup>Works of Job Scott, Vol. 1, p. 478.

<sup>3</sup>Works of Job Scott, Vol. 1, p. 480.

<sup>4</sup>Works of Job Scott, Vol. 1, p. 481.

Continuing he remarks: "As far as the work of salvation was ever wrought in any age or dispensation, it was the work of God in Christ; yet never was carried on and completed without the creature's consent and co-operation."<sup>5</sup> This consent, in the system of Job Scott, meant much more than mere assent to a plan of salvation, and this co-operation meant vastly more than being united to a church in membership and fellowship. Co-operation meant the conscious working of the spirit of God and the spirit of man together, and without this either assent or consent counted for little.

The oneness of the manifestation of God is set forth in the following language:

"This is the salvation of God in every age and dispensation; coming into this living faith, in full subjection to this inward holy gift of God, is our only reconciliation with him. This inward gift is the mediator between God and man; it was so in the body prepared by

---

<sup>5</sup>Works of Job Scott, Vol. 1, p. 481.



*Page Forty-Four*

him to do the Father's will in; it is so now in all. It is not one thing in him, and another in us. This is the bond of union, that unites God and the soul in the divine and saving fellowship; 'He that is joined unto the Lord is one spirit.'"<sup>6</sup>

Job Scott was quite sure that "God laid on him the iniquities of us all, but unless we partake in the chastisement. and feel his stripes, we are not healed."<sup>7</sup> In other words, Christ does not perform service for us, but his spirit working in us enables us to do our own service unto salvation. Man in his own wisdom, according to Scott, desires some special easy road to salvation. To illustrate he says:

"The death and sufferings of Christ in that body are of great price in the sight of God, and in all things have the pre-eminence in the view of the saints. Therein was wonderfully held forth the way of salvation, as a work of God in man, and of man by God; that it is all

---

<sup>6</sup>Works of Job Scott, Vol. 1, p. 496.

<sup>7</sup> Works of Job Scott, Vol. 1, p. 498.

through suffering a wound to heal, and killing to make alive in God. He, the Lamb slain from the foundation of the world, has always borne the chastisement of our peace; nor without his stripes were any ever healed. God hath laid on him the iniquities of us all, but unless we partake in the chastisement, and feel his stripes, we are not healed; for he that will save his life, shall lose it; but he that will lose his life, and die with Christ, shall save it unto life eternal. Ever of old, 'in all their afflictions, he was afflicted, and the angel of his presence saved them.' Isa. lxiii, 9. They had his real presence, or all else had been useless: they were all afflicted with him, as well as he with them, and those who know not reconciliation with God and remission of sins in this way are not reconciled to him. But this is death to man's will and wisdom too; he won't endure it; he had rather believe, or pretend to believe, anything than die into life."<sup>8</sup>

To make the matter more explicit, and still more unlike the popular plan of salvation, he

---

<sup>8</sup>Works of Job Scott, Vol. 1, p. 498.

thus refers to those who accepted the popular theology of the time:

“But if I knew Christ no otherwise than they teach, describe, and declare him, I think I must be either a sceptic or a deist. I can never see the connection between the sufferings of a body of flesh, seventeen or eighteen hundred years ago, and the salvation of an immortal soul at this day, without seeing those sufferings connected with the sufferings of the seed, that is one in all. The seed groaned on Calvary, the seed groans in all; ‘Even we ourselves groan within ourselves, waiting for the adoption, the redemption of our body.’ The whole creation of mankind groans more or less to be delivered into the liberty of the children of God. And this salvation by Christ, the suffering seed, the lamb slain from the foundation of the world, is, in this way, the most glorious display of infinite wisdom. But I think the systems, by some promulgated for the gospel of salvation by Jesus, as full fraught with absurdity, as almost anything I have met with in Mahometanism, or the ancient mythology of the heathen.”<sup>9</sup>

---

<sup>9</sup>Works of Job Scott, Vol. 1, p. 501.

We return again to the first entries in the Journal for further elucidation of Job Scott's theory of salvation. The following extract also contains a clear statement of his theory touching Christ's pre-existence:

"There never has been but one way of salvation: this was and is Christ, forever. The gospel was preached to Abraham. He saw Christ's day, and rejoiced in the then present enjoyment of the very life, light, and power of it. When the Jews gainsayed the testimony of Christ, that Abraham saw his day, and urged that he was not yet fifty years old, he did not, to confute them, tell them that Abraham saw his day afar off, by faith; for that was not the thing he aimed at: but, in confirmation that Christ within was ever the alone 'hope of glory,' in all ages, and was Abraham's divine life, and source of true rejoicing, he comes home to the all-important point of doctrine, and declares, 'Before Abraham was, I am.' As if he had said, 'I am, not now only. This body that you see, is but a body prepared for me.' 'The flesh profiteth nothing.' 'I am, through all time, the life of religion, the salvation of man, the everlasting

*Page Forty-Eight*

covenant.' This he was inwardly ; and unless we know him inwardly, our life, our hope of glory, we know nothing about Christ substantially or savingly.

"Men are ever prone to idolatry. Speculative faith, speculative salvation, and an outside knowledge or opinion respecting Christ, now pass current for gospel faith and salvation. The only real salvation of souls, was always the spirit of man united to God, the fountain of divine life. 'He that is joined to the Lord,' says the apostle, 'is one spirit.' This was ever Emanuel, God with man, and man united to God.

"The gospel is no upstart thing, of only about eighteen hundred years' standing. No soul ever was, or could be, saved without it, out of the life of it, or in ignorance of its redeeming power. It is never ideal, or speculative, but is always inward, vital, and experimental ; and no man knows any thing more of it than he so knoweth it. Even though we may have known Christ, literally or historically, after the flesh ; yet, if our faith is genuine and saving, it is, it must be, in living, vital union with God, and therein we may say with the

apostle, 'Yet now henceforth know we him so no more.'"<sup>10</sup>

Eight days before his death, and five days after the attack of smallpox, Job Scott dictated a letter to his relatives and friends in America. His chief concern seemed to have been to confirm the views he had held and promulgated regarding what he believed "the very life and essence of the gospel." He declared that about them there was not the least scruple in his mind. He evidently had special reference to his theory of "Salvation by Christ." Regarding this subject he uttered the following words:

"I trust I as firmly believe in the divinity of Christ, as any man living; but I have no more belief that there are two divinities, than two Gods. It is altogether clear to my mind, that one divinity actually became the seed of the woman, and bruised the serpent's head, as early as any man ever witnessed redemption

---

<sup>10</sup>Works of Job Scott, Vol. 1, pp. 15, 16, 17.

*Page Fifty*

from sin, and is one in the head and all the members, he being like us in all things, except sin. My only hope of eternal salvation is on this ground; nor do I believe there has ever been any other possible way of salvation, but that of a real conception and birth of the divinity in man."<sup>11</sup>

Job Scott was not simply out of harmony with the popular theology touching the plan of salvation, but he was equally heterodox regarding what salvation is. While he made salvation reach over into the future life, he was quite insistent that it represented a type of personal righteousness without which escape from the results of sin in the future was not certain, if possible. From his standpoint salvation represented a quality of life, secured by the operation of the spirit in the soul of man. This view left little room or reason for the popular theory of salvation by Christ, by virtue of his vicarious suffering, and it ignored entirely an imputed righteousness

---

<sup>11</sup>Works of Job Scott, Vol. 1, p. 461.

which should theoretically make whole that which was spiritually and practically diseased.

---



## JOB SCOTT'S CHRISTOLOGY.

If we speak after the manner of men and of scholars, Job Scott was undoubtedly not a theologian. In fact, he would have shrunk from an affirmative claim of this sort if it had been made. He may never have either apprehended or comprehended the intricacies of the theology of his time touching the function and character of Christ, or his existence as the third person in the popular theory of the trinity. One thing, however, is abundantly certain, and that is that in his affirmations regarding Christ, and his saving power, Job Scott utterly repudiated practically every position taken by the creeds regarding literal vicarious atonement, imputed righteousness and all the rest of the propositions which made up the commonly accepted theology of

the time. Nevertheless it may be said that few men have ever more highly exalted the function of Christ, as he saw it than did Job Scott.

Some years before his death he wrote an essay, which finally found its way into print under this title: "Remarks upon the nature of salvation by Christ; showing that it is a birth of divine life in man, known long before the appearance of our Lord in that body that was born of the Virgin Mary, in which he did the Father's will, and exemplified and displayed the way and work of salvation, as a union of God and man—a work of God in man, and of man by God, in a blessed harmony and co-operation."

In this pamphlet, and elsewhere in his published works, Job Scott set forth his views in regard to Christ, and the salvation which men secure by the divine union. In the main we prefer to let him speak for himself in his own language with little attempt at interpretation.

*Page Fifty-Four*

Touching Christ and his office as a redemptive force, there seems to have been a complete consistency in the thinking of Job Scott all through his life. That he constantly considered that Christ and the person of Jesus were not identical, is attested in various passages scattered through his Journal and published essays. Among the very early entries in the Journal is the following:

“Thus the Jews, even while they were expecting Christ’s coming, knew him not when he came. They overlooked and despised his mean and ordinary appearance; thought he was Joseph’s son and born among them, and so rejected, abused, and finally put him to death. But they were mistaken in his pedigree: his descent was from heaven; and God, not Joseph, was his Father. Just so are thousands now mistaken, as to the dignity and origin of God’s spirit in them; they think it is of man, a part of his nature and being; whereas it is of the very life, power and substance of God. *Its descent is as truly from heaven, as was that of the Lord Jesus.*”<sup>1</sup>

---

<sup>1</sup>Works of Job Scott, Vol. 1, p. 28.

At the age of nineteen Job Scott says that he became fully convinced that the spiritual operation within himself inspiring him to self-denial and renunciation of sin, "was the true and living spirit and power of the eternal God." He then repels the charge that this conception "robs Christ of the honor of our redemption and reconciliation," and remarks: "It was through the eternal spirit, this very spirit that visits and strives with all, that Christ offered up that prepared body. It is through, and only through, the influence of the same holy spirit that any soul was ever converted to God, or savingly benefited by the redemption that is in Jesus."<sup>2</sup>

The following paragraph represents one of Job Scott's strongest arraignments of a purely theoretical and doctrinal salvation:

"The death of Christ is nothing at all to thee savingly, further than thou hast the living, saving efficacy of it sealed to thee. Nothing

---

<sup>2</sup>Works of Job Scott, Vol. 1, p. 41.

can possibly do this, without touching and changing thy heart. If thou dost not feel it, it is nothing. Thou may imagine and dream a thousand things about faith, regeneration, and imputation; but unless the holy spirit change thee, and give thee to feel and know salvation, in and for thy own soul, thou would be just as much benefited by imagining that Joseph of Armathea, or any other person, had purchased thy salvation, and that, by imputation of what he had done, God would, at some future time, save thee. For everything that is not felt, is as totally unavailing to thee, as the most ungrounded imagination: and until thou sensibly feelest some real benefit, thou hast received no more, substantially and savingly, than thou mightest receive by a strong imagination, persuasion, and hope, from any other quarter.”<sup>3</sup>

Passing to the Scott pamphlet on “Salvation by Christ,” we find simply an elaboration of the points already quoted from the Journal proper. In the prefatory article to this pamphlet, he makes reference to the objections

---

<sup>3</sup>Works of Job Scott, Vol. 1, p. 41.

which those whom he calls "professors" make to his doctrine, and admits that many Friends are afraid of these objections. Personally he is not moved by any of these things. He intimates that so-called professors have always objected to every unfolding of new truth. "But what avail their cavils, or indeed what avails their quiet with us, if it is in a way that allows them to live at ease in sin, under a mistaken notion that they are going to heaven by Christ."<sup>3</sup>

This contains an implication that may not be easily understood in our time. We hear less and less in these days of a type of professional religion prevalent in the days of Job Scott, which divorced salvation from life and conduct, and based it entirely upon the acceptance of orthodox doctrine.

It was the opinion of Job Scott that "truth has rarely been promoted after a time of stagnation, ease and superficial profession, but in

---

<sup>3</sup>Works of Job Scott, Vol. 1, p. 474.

*Page Fifty-Eight*

and through the fresh openings of something which the spirit of the world, however high in profession, could not receive."<sup>4</sup> In other words, fresh revelation is as necessary to progress in the domain of spiritual truth, as is the spirit of invention in the world of mechanics, or discovery in the natural world.

From the standpoint of Job Scott the fact that gross darkness covered the earth "in the midst of high profession of Christ," was proof positive that men had not experienced real salvation, and were therefore in need of being led to the "fountain of living waters." He sums up the whole case in this paragraph:

"I would as soon trust my immortal state upon the profession of deism, as upon the common notions of salvation by Christ! Many seem to think, if Christ, in name, be the object of their profession, they are certainly in the true faith; whereas too few have any clear sense either what or where Christ is, and many are ready to quarrel with every thing

---

<sup>4</sup>Works of Job Scott, Vol. 1, p. 474.

that tends to open the mystery. I am as sure there is no salvation out of Christ, as I am of any thing in the world: I am also as sure that the common ideas of salvation are very greatly beside the true doctrine of salvation by Christ. And, moreover, I am as easy to risk my everlasting condition upon the true faith and fellowship of Christ, as inwardly revealed from glory to glory to those who keep a single eye to his holy light within them, as I am in believing that God made the heavens and the earth!"<sup>5</sup>

We have not been able to find a clear statement in the writings of Job Scott touching the theory of the miraculous conception. To be sure he refers repeatedly to the "prepared body, born of the virgin," but this would not fully commit him to the real theory of the virgin birth. That he considered that there was some special preparation for the body of Jesus is quite likely, if not absolutely certain. But it is not possible to say whether he con-

---

<sup>5</sup>Works of Job Scott, Vol. 1, p. 475.



*Page Sixty*

sidered this "preparation" an act of creation, as did Elias Hicks, or whether he thought of it as an actual conception, or process of generation.

There is, however, a rather mystical statement in the writings of Job Scott, which may throw some light on the subject. He says:

"The Father, by the overshadowing of the holy ghost upon the willing mind, which embraces and yields to the visitations, operations, and wooings of his love, begetteth and produceth a true and real birth of divine life, a conception and birth of that which is truly and properly his only begotten forever, being one in all his spiritual offspring. This is he that is born again of God, of the incorruptible seed and word of God."<sup>6</sup>

This statement is supplemented by the following, and we quote the entire paragraph:

"In the production of this conception, generation, and birth, there is both Father and mother. He that begets, is the only possible

---

<sup>6</sup>Works of Job Scott, Vol. 1, p. 490.

Father of this the only begotten. The soul in whom this conception and birth is effected, is the mother; and here 'the man is not without the woman, nor the woman without the man in the Lord.' This conception and birth cannot possibly be effected by the mother without the Father, and is never produced by the Father without the consent of the mother. There must be a celestial union, a real co-operation, wherein two become one. Of twain the one new man is made, which is God and man in the heavenly and mystical fellowship and union. This is the mystery of Christ. This is what is held forth strikingly and livingly in his birth of the virgin Mary; and this ever was, and ever will be the only possible way of salvation. This is the new creature, that being born of God sinneth not; indeed, cannot sin, and that for this very reason, because 'his seed remaineth in him, and he cannot sin, because he is born of God;' (1 John iii. 9;) as really so, as one was ever born of another in natural procreation."<sup>7</sup>

But even this does not fully clear up the

---

<sup>7</sup>Works of Job Scott, Vol. 1, pp. 490-491.

*Page Sixty-Two*

matter of the miraculous conception. It would seem to infer that the divine overshadowing in all souls, resulting in the inward birth of Christ, is not unlike the birth of Christ of the Virgin Mary. Still it is pretty clear that in the mind of Job Scott the mere acceptance of any theory, or doctrinal proposition, of itself, is not a vital matter. Getting the spirit, and walking by it, is the main thing.

Modern interpretations of Paul's Christology, show that Job Scott was nearly in harmony with the Great Apostle. Dr. McGifferet tells us that Paul considered Christ "divine, not because of the perfection of his character, or the completeness of his revelations of God's will and truth, but because by his indwelling the nature of man is transformed."<sup>8</sup> Those who follow the theory of Job Scott will see easily that this was practically his position. At this, and at other

---

<sup>8</sup>Protestant Thought Before Kant, p. 4.

points, Scott's theory of the function of Christ is intensely personal and practical.

However Job Scott may have lined up with the Pauline theory at some points, at one point he supplemented it. It is asserted that Paul's theory was that "No man can enjoy the vision of God and the eternal life unless he be born from above, unless he be recreated by divine power."<sup>1</sup> Scott had a similar theory, but from his standpoint the birth was within. Without the seed of God in men, the birth from above could have no lodging place. The real birth from above had its beginning when the measure of the divine spirit was placed in man at birth. What might be called the second birth, or the recreation by divine power took place when the consciousness of the divine union was experienced.

---

<sup>1</sup>Protestant Thought Before Kant. McGiffert, p. 2.

## VARIOUS OPINIONS.

Like many of the Friendly preachers of the period, Job Scott thought that the accumulation of great wealth was likely to develop a love of money which was incompatible with a high type of spiritual life. The love of money, he said, had made a great "destruction of religious engagements." In the letter dictated to his friends in America during his last illness, he asked that his children might be "engaged in some innocent employments." But in this matter he desired that they might be kept "out of the way of very great accumulation, and yet, through industry and perseverance moderately productive. My very soul abhors the idea that a Christian can ever be at liberty, whilst under the heavenly good, to seek, or even desire much wealth."<sup>1</sup>

---

<sup>1</sup>Works of Job Scott, Vol. 1, page 465.

He took very strong ground against Friends paying war taxes, or receiving war money. During the Revolutionary War, when the Colonial Government issued its paper currency, as a military measure, Job Scott was concerned that Friends should not receive this money, or use it, and exhorted them to even suffer loss rather than to have the tainted paper in their possession. It was his firm conviction that suffering in person and property was infinitely preferable to soiling the soul with conduct which encouraged and supported the war spirit or practice.

It is quite natural that a man thus thinking about wealth and war, should also insist that the recognition of social distinctions was unchristian. Rich people associating only with rich people, and the poor maintaining only social relations among themselves he considered morally and spiritually pernicious. Respecting persons he did not consider warranted by the plain teaching of Christ. He quotes with unqualified approval William

Penn's well-known maxim: "Not to think any one, nor oneself, the better or worse for money, or the want of money." It probably never occurred to Job Scott that society has never had much to do with the moral and spiritual quality in men and women. Social compatibility, and not ethics, has generally been the determining matter in social preferences and social distinctions.

In a certain sense Job Scott seems to have anticipated the development or evolutionary theory. In a letter addressed to his "Beloved parents, all three," dated 14th of Eleventh month, 1793, just a few days before his death, we find this rather remarkable statement:

"Our views of things do not usually open all at once; it is so in the individual, it is so in the world. Things have hitherto been *gradually evolving*, and it may be consistent with Infinite Wisdom that such a progression shall always continue. At the present day, things are considerably ripening, and I have not the least doubt that before a great while a high-

way will be opened through kingdoms and nations, where darkness has long reigned, for the publication of the everlasting gospel in its true life and authority; and as what is revealed in the ear is in due time to be declared on the housetop, I have little or no doubt that the doctrine of Christ will be much better understood than has hitherto been generally the case." <sup>2</sup>

Manifestly he did not mean by "doctrine" the pronouncements of the creeds or the confessions of faith but rather the better understanding of the vital and practical things of the gospel. It is possible that the signs of our own times, touching personal and national life and relations are proving Job Scott a true prophet. That he so clearly and concisely stated the best part of the evolutionary theory, in the last decade of the eighteenth century, looks almost like a revelation. Even if we assume that Job Scott was acquainted with the writings of Erasmus and the other

---

<sup>2</sup> Works of Job Scott, Vol. I, pages 462-63.



*Page Sixty-Eight*

Humanists, their few and feeble hints in this direction would in no way warrant us in considering Scott a borrower.

Job Scott was a vigorous denier of the ordinarily accepted doctrine of the trinity. He declared: "There is scarcely a greater deviation from every result of a good, sound understanding, even in atheism itself, than is the trinitarian doctrine."<sup>3</sup> He treats the trinitarian formula of "Father, Son and Holy Spirit," in this fashion:

"He that can believe that, that which is, above all things, one; in itself and in its very nature, more absolutely one, than any thing else is, or can be known to be so, is, notwithstanding, an eternal three; seems to me to be scarcely capable of reasoning; or at least, too deeply imposed upon by systematic absurdity, to pass for a man who has well exercised faculties that are truly rational." . . . "But I am ready to conclude, if a man could take an unconfined view of things, he would find no

---

<sup>3</sup> Works of Job Scott, Vol. I, page 370.

more cause to believe an eternal trinity in God, either from reason, revelation, or any thing said in the Scriptures, than he would believe that there has eternally existed seven distinct, different and separate spirits in one simple, single, and uncompound spirit of God. We read expressly of the 'seven spirits of God.' Shall we hence conclude an eternal seven in the Deity? Every whit as well as an eternal three. And we may conclude he is an eternal seventy as well as either. Indeed, whenever we admit of an eternal plurality, we destroy the very idea of the one God; lay waste the most essential thing in the definition of him; run into open confusion and absurdity, and open the door to endless error, uncertainty and contradiction." <sup>4</sup>

In this quotation Job Scott, in a measure, anticipated the claim of the modern man, who fancies that the collective side of Divinity must have expression, and clings to the trinity as essential to that expression. Scott sums the whole matter up in the inferred inquiry, why specify any number at all?

---

<sup>4</sup>Works of Job Scott, Vol. 1, pages 370-371.

*Page Seventy*

Still Job Scott advocated a very broad gauge type of religion for his time. Under its mantle all sorts and conditions of men, and the holders of various creeds were counted. This religion was simply "the work of the spirit of God in the souls of mankind." It was his belief that all religious denominations and systems contained "something of the true religion, even though some of these, through the prejudice of education, disallow it in profession."<sup>5</sup>

It will probably be a surprise to most Friends that this eighteenth century preacher gave warm approval to the conference idea. It is possible that the first conference in the history of the Society in America may have met in 1783, under a concern of Job Scott's monthly meeting, and for which, in all probability, he was largely responsible. He says that these gatherings were held from "a desire to meet together at seasons to confer together

---

<sup>5</sup> Works of Job Scott, Vol. I, page 301.

upon such subjects as might seem profitable " He was certain that these gatherings were of great value to the Society, and thus spoke of them:

"We have had much solid satisfaction in them, and a belief has been sealed on our minds, that such opportunities are very profitable, and might be highly promotive of the welfare of society, if rightly encouraged and attended, in the several monthly meetings; and perhaps in some places, members from several monthly meetings, might usefully attend such conferences." <sup>6</sup>

The General Conference representing the seven yearly meetings of one branch of Friends, and the Five Years' Meeting representing the other branch, are simply the development of the Scott idea to its final application.

Stickler as he was for the Quaker ways and manners, he clearly saw that there was

---

<sup>6</sup> Works of Job Scott, Vol. I, page 135.

*Page Seventy-Two*

no life in an outward "formless formality." It was his opinion that this was manifested in the conduct of not a few "plain Friends." He also felt that "many place too much of religion in little outside things, as dress, language, forms, etc., little better in themselves than tithing mint, and rue and the like."

It is clear that Job Scott believed that supposed economic laws would fail to operate against those who had an eye single to the things of the spirit, and who were willing to spend and be spent in the service of gospel truth. Literally he advocated taking little or no thought for the morrow, on the part of those who were spiritually enlightened and led. In 1791, some time after the death of his wife, he said that it had been borne in upon him that little or nothing more would ever be required of him in a business way. At the age of forty he turned his back upon all of the material interests which generally allure men. He was sure that more dedication of heart and singleness of devotion"

were required at his hands as a servant of the Lord. He put the following words concerning his own work into the mouth of the inspeaking spirit: "Be thou faithful unto death, and I will assuredly give thee a crown of life. I will hold thee in my holy hand forever. I will provide for and take care of thy motherless, and, as it were, of thy fatherless children in thy absence. But if thou decline my service and appointment, I can, and assuredly will, blast all thy undertakings."

Just the number of men and women who could healthfully and helpfully have this experience, and reach this conclusion is not recorded in the membership of the Society of Friends. There are many fairly concerned and dedicated persons, however, who would have grave doubts about such an impersonal resignation to the Divine Providence. They would be painfully conscious that the providence in most cases would have a human application, and would religiously hold back from unloading individual care and responsi-

*Page Seventy Four*

bility upon others. This, however, is not written in judgment, much less in censure. Each soul must be true to its own light, and meet the vicissitudes of its own experience in its own way. Surely we may all seek to avoid the merely imitative virtues and testimonies.

## BAPTISM AND PUNISHMENT.

As was stated in the early part of this story, during the unsettled period of his young manhood, Job Scott became more or less interested in the matter of water baptism. After his admission into the Society of Friends, his mature conviction changed his attitude, and caused him to believe that as a rite baptism had no value, and, as a matter of fact, all outward ordinances were superseded by the Christian dispensation. One of his longest pamphlets dealt with this matter. It was published about 1787, under the following title: "The Baptism of Christ, a Gospel Ordinance; Being Altogether Inward and Spiritual."

In this pamphlet it is argued that Jesus did not begin his active ministry until the close of the dispensation of John. The water bap-

*Page Seventy-Five*



*Page Seventy-Six*

tism of John, it is claimed, simply preceded and introduced the baptism of the spirit under Christ. Various reasons are given by Job Scott for believing that water baptism has no essential place in the Christian church. Peter, he says, finally ceased to practice the rite, although he had commanded the whole household of Cornelius to be baptised. It is also held that because the Disciples baptised in water, "no more perpetuates water baptism than their circumcising, purifying, shaving, vows, anointing the sick with oil, abstaining from blood, and from things strangled, perpetuate these things in the church."<sup>1</sup>

Christ, according to Scott, never owned water baptism as part of his system. Besides, the rite to have potency, it must have continuity. To keep up the succession, Christ, having been baptised with water, should have performed the rite on his Disciples, before they went out to baptise others. But it is

---

<sup>1</sup> Works of Job Scott, Vol. II, page 294.

averred that "Jesus himself baptised not."

"Nothing can be gospel baptism which is not saving." John was careful to prevent the idea that his baptism had saving efficacy. "It is the soul that needs purgation; the baptism which effects this, cannot be that which is merely with elementary water, but must be that which burns up the filth, and removes the defilement; that is the baptism into the name, the life, the cleansing virtue of the divine nature."<sup>2</sup>

Job Scott says that the Epistles to the Galatians and the Colossians "seem to have been written on purpose to dissuade from attachment to and retention of the rituals of the shadowy dispensations."<sup>3</sup> Again we are told that "If circumcision is inward, so is baptism. If the baptism is outward, so is the circumcision."<sup>4</sup> In other words, there is just as

---

<sup>2</sup> Works of Job Scott, Vol. II, page 527.

<sup>3</sup> Works of Job Scott, Vol. II, page 529.

<sup>4</sup> Works of Job Scott, Vol. II, page 550.

*Page Seventy-Eight*

much reason for clinging to any or all of the pre-christian practices, like circumcision, as there is for retaining water baptism as a vital Christian ordinance. Job Scott affirms that Paul "thanked God that he baptised no more." This assertion is probably based on Paul's statement (I Corinthians, 1: 14): "I thank God that I baptised none of you but Crispus and Gaius." That the Great Apostle was rather indifferent regarding water baptism as a Christian essential is warranted by other statements in the epistles. In verse 17, of the chapter quoted, he says: "For Christ sent me not to baptise, but to preach the gospel."

It is admitted by Job Scott that what he calls the "figurative dispensation" was not entirely dispensed with until after the resurrection. Still, he believed that the Lord's Supper was only to be observed until Christ came as the Comforter, and he so came to the hearts of men after the ascension.

To sum up the position regarding baptism, it was claimed that the new covenant is alto-

gether inward and spiritual, and the baptism, which goes with it, is a baptism unto discipleship. Things outward and material have no vital place in a purely spiritual gospel. If this gospel succeeds to the benefit of men, it must be of God, not man. Claiming that the shadow of ritualistic and outward conformity to arbitrarily established rites has always detained people from the substance of the spiritual life, or at least has had the tendency to do so, Job Scott denied both the usefulness and the validity of the outward ordinances.

About 1785 Job Scott published a pamphlet of eighty pages, with this rather ponderous title: "Future Rewards and Punishments Maintained; as Evidently Held Forth in the Scriptures." He seems to have based this contention against "universal salvation," on the ground that a doctrine of this sort loosened the cords of restraint, and had an unmoral if not an immoral influence on conduct. He tells us that his final conclusion was based on experience. At one time he looked with favor

*Page Eighty*

on the universalist theory, and found himself losing his zeal for righteousness. Things which at one time he clearly saw to be evil, began to seem tolerable. "The wound," he says, "which I had been in hopes was almost a deadly one, in regard to some corrupt practices, now began to be healed; and I could look with too much delight upon, and almost embrace, the present temptations of my soul's enemy." <sup>5</sup>

The pamphlet in question was written in answer to a tract published by one James Relly. That document contained some strange statements from the standpoint of the twentieth century. It is doubtful if the Universalist of our time would recognize their own doctrine in this antiquated garb. Among some of the affirmations of Relly was this: "God loved mankind before Jesus died for them; if God loved them before, he certainly saw them in a sinless state, for it is contrary to

---

<sup>5</sup> Works of Job Scott, Vol. II, page 342.

the holiness of his nature to love the unclean." Job Scott's answer to this strange statement shows pretty clearly his manner when engaged in a controversy, however it may come short of dealing with the merits of the case. He says, if men "were clean and sinless before Jesus died 'for them,' his death was unnecessary, has done no good, and was of no influence to mankind." In the extract from Rely we have a fine sample of the way the eighteenth century theologian took liberties with the Almighty, in determining for Him what He could and could not do, especially in the way of loving sinners.

Rely dealt in a metaphysical way with the commonly accepted theory of the "fall of man," and this gave Job Scott an opportunity to deal with this ancient doctrine. In this, as in many other matters, he was at variance with the claims of orthodox theology in his time. He believed that men inherit evil propensities and sin by inclination, but he evi-

*Page Eighty-Two*

dently did not think that the sin of Adam forced the race into iniquity. He says: "But to suppose that we all sinned in Adam, before we were born, or derived actual guilt from his transgression, without regard to our own individual offences, is too gross an idea to be admitted, and casts a dark gloom over the justice of God."<sup>6</sup>

From the standpoint of Job Scott the "lost state" in the future life proceeds from willful neglect to live rightly here. He cites the parable of the talents, and declares: "Now, the unprofitable servant really witnessed, in the first instance, the offer of Christ's universal salvation; he received a 'talent,' and had he improved it, he might have entered with 'a well done' into the joy of his Lord, as well as the others; but not improving it he lost it, and with it lost the favor of his Lord, and the joys of his kingdom."<sup>7</sup>

---

<sup>6</sup> Works of Job Scott, Vol. II, page 357.

<sup>7</sup> Works of Job Scott, Vol. II, page 306.

That his ideas on the matters treated in this pamphlet would hardly stand the theological test is evident. He says:

"All the salvation we need is from sin and its effects; for sin is the only cause of separation from God, and all divine good; so that sin being really, not ideally removed and done away with, the love of God is shed abroad in our hearts, and this is all our salvation, and our chiefest joy. But to tell of Christ's removing and taking away, or saving us from our sins, while yet they remain, and rule, and reign in us. . . . is the height of nonsense and absurdity."<sup>8</sup>

Still touching the fixed, and unremedial character of the life to come, Job Scott was substantially orthodox. In the other world, as he believed, we enter upon our "last state." As that finds us we are to abide forever. If this position seems inconsistent with his evident grasp of the development theory, previously noted, it must be remembered that

---

<sup>8</sup> Works of Job Scott, Vol. II, page 382.



*Page Eighty-Four*

it is no part of the writer's task to reconcile either real or imaginary conflicting opinions, as they appeared in the thinking of Job Scott.

It is very clear that Job Scott did not believe that the state of men in the next world is determined by the mere acceptance of any set of doctrines, or any scheme of salvation. He asserted that the claim that "every one who can believe an account of simple facts concerning Christ's death and resurrection" have the "purged conscience," was a mischievous notion. In his mind, accepting Christ involved leading the Christ life, and being saved from sin, and not in sin. He declares that Paul nowhere told sinners to simply believe that Christ died for them and all would be well. His constant assertion was that all must "die with Christ," to sin, to get the benefit of safety in the life to come.

## BELATED CRITICISM.

During his lifetime Job Scott seems to have escaped arousing personal antagonism on the part of Friends, and his preaching called forth little or no criticism within the Society. But in 1825, thirty-four years after his death, Luke Howard, a Friend living at Tottenham, near London, issued a letter evidently intended for American circulation, in which Scott was rather violently, if not vigorously, criticised. This letter made about twenty printed pages, and brought a reply from a person signing himself "A Friend in America." The reply made a pamphlet of fifty pages. It was circulated in 1826, and forms an interesting sample of "pre-separation" literature. A very little reading between the lines forces the conclusion that the controversy from 1825 to 1828

*Page Eighty-Five*

in this country, was not so much on account of startlingly new, or supposedly heretical doctrine preached by Elias Hicks, but rather because a certain amount of prejudiced excitement had been aroused among Friends, by those who insisted upon emphasizing a type of theology which had not generally been considered of vital value in the Society. This attitude had in a measure honeycombed the Society on both sides of the sea. It seems quite evident that if there had been any real objections to Job Scott's views, as being out of harmony with the general Friendly position, they would naturally have found utterance long before 1825, a generation after his death, and twenty-eight years after his writings had become public property.

We can only meagerly condense the points, relating to the matter and the manner of the message which Job Scott delivered, and upon which Luke Howard based his criticism. In the first place he claimed that Scott had a "perceptible excess on the side of the imagina-

tion and feelings, which constituted him a fanatic, and this temper in a manner disqualifies a minister from being a competent judge of doctrine and controversies." The inference drawn from this statement by Howard, and the inference was by no means even slightly veiled, was that no reliance should be placed on Job Scott's judgment.

The unknown defender of Scott quotes from his memorialists as to the soundness of his doctrine, and the blameless character of his life as an offset to the findings of the English critic. This led to the asking of certain questions which may be summed up as follows: How was it, he says, that Scott's fanaticism and heresy escaped the notice of those Friends in America and the British Isles who knew him best? Even supposing that Scott had never indulged in any excesses of the imagination when at home and among his own kindred, having reserved all this "false fire" until he reached Europe, it is amazing strange that the Irish Friends, who were with

*Page Eighty-Eight*

him at the end, did not then and there find out his weakness. On the contrary, the Memorial of the National Half-Year's Meeting of Friends in Ireland said this about the stranger who had died within their gates:

"From genuine marks evinced in the course of his religious services, we believe him to have been an instrument fitted and prepared by the Great Master, through deep and repeated baptisms, for use and service in his church militant—called and sent forth by the immediate influence of his spirit to publish his gospel." . . . "His conversation was coupled with fear, as well as seasoned with grace; and being deep in heavenly mysteries, he was cautious of squandering the same, yet when at liberty for conversation, his communications were agreeable and remarkably instructive."

The questions raised by the "Friend in America" could not well be answered, either at this point or touching the other matters of criticism brought forward by Howard.

In rather savage fashion Howard compared

Scott to an ignorant hired servant, and that without definitely specifying the charge. He also claimed that there were "expressions (from the essay entitled Salvation by Christ) which could not be read in a mixed company of Friends of both sexes without bringing confusion over some of their faces." An examination of the pamphlet in question does not warrant the charge from any reasonable standpoint. What reference there may be to "delicate" matters are really literal quotations from Scripture. In fact, Job Scott was preeminently chaste in his life, and in the choice of his language.

In the midst of his criticism Luke Howard professed to have great regard for the memory of Job Scott, and intimated that his criticism was inspired from a concern for the departed Friend's religious reputation. Still it is not easy to see how anything that Howard did could have saved the reputation of Job Scott, presuming that it needed saving.

The real situation and motive in this critical

*Page Ninety*

letter may be discovered when it is closely analyzed. Luke Howard intimates that the pamphlet "Salvation by Christ" would not have been published at all if its appearance had been delayed until 1825. The inference from that is that Society pressure might have been brought to bear upon the author had he lived. This is practically a tacit admission that an arbitrary authority had risen in the Society since the time of Job Scott, which would have interfered with the liberty of the spirit, when it did not conform to traditional teaching. The "Friend in America" expressed the counter opinion that the criticised pamphlet would have been published in 1825 as surely as it was in 1797, if for no other reason than "Many members of the Society to which he (Scott) belonged, have since his time receded from genuine Quakerism, in doctrine and practice, and have approached what are called the 'reformed churches.'" The real reason he says that any criticism was made at the late day of Howard's attack, was because

Scott was "an enemy of the outward scheme of redemption, which certain wealthy and influential Friends in England have adopted." That Job Scott was such an enemy needs no proof to those who have followed the account of his views given in these pages.

The most nearly valid charge made by Howard was that Job Scott had "interpreted doctrine from Scripture in a different way, touching salvation by Christ, from Christians in all ages." If the word "most" had been inserted to qualify the word Christians, the assertion could easily be admitted at its face value. Scott was at variance with commonly accepted notions, and so he believed were the "first publishers of truth," in the seventeenth century. The "Friend in America" declares that if it is a crime to interpret Scripture independently, then Job Scott was in that respect in the good company of Wyclif, Huss, Calvin, and even George Fox himself. Howard had affirmed that Scott pretended to be wise above what is written, and the Friend



who replied said if that was so, Howard was guilty of being wise in what is written, in claiming a monopoly of the right to interpret the Scriptures.

There are not a few points in the correspondence under discussion which show the opposing views that had begun to exist in the Society. Howard objected to Job Scott using the phrase "God is manifest in the flesh," asserting that a statement regarding such manifestation should be worded in past tense. In fact, any claim that God is in men now was not compatible with the type of theology which many Friends had begun to hold, however out of harmony it was with the affirmations of Fox, Penn and Barclay. Again Howard claimed that "the Scriptures are the light of the spiritual church"; this was, of course, antagonized by Scott, and vigorously denied by "The Friend in America." Job Scott's theory of the new birth was objected to by his English critic, and if Friends were under any obligation to accept the popular

orthodox theory of regeneration, the objection was valid. For Scott's claim that the new birth is simply the union of the human with the divine was not orthodox in the eighteenth century, and possibly is not now.

In 1825 the point of controversy could very easily have been reduced to its simplest terms by trying to squarely meet the situation. Did the Society of Friends stand for a special type of doctrine touching God's relation to men, and the relation of men to God? That affirmation would have called forth few denials in the last half of the seventeenth century. Did the Society of Friends then, and does it now, possess principles and a polity which differentiate it from the other churches of Christendom? Whether it ever had such a possession or not, it was evidently the feeling of Luke Howard that it had not in any enduring sense; for it was his opinion that "Friends should be absorbed into the great assembly of the visible church." It is absolutely certain that had the views held by Luke Howard had any con-

siderable acceptance in the Society of Friends in Job Scott's time, he would have met with a keen and critical opposition, and a division in the Society would have come a generation before it did. The fact that neither the preaching nor the published opinions of Job Scott inspired either criticism or controversy during his lifetime is fairly good evidence that the causes of the trouble which eventually came may have been the fact that certain Friends desired to be orthodox and to stand for a type of traditional theology, a position which had not troubled the Society for a century and a half.

## SAMPLE SAYINGS.

It is not hard to cull from the writings of Job Scott sentences almost axiomatic in their clearness. While he did write much that was involved, he also had the ability to make himself clear and definite, and to put in brief space matter that in the first place is food for thought, and in the second place represents what he considered fundamental truth. We doubt not many, if not most, of these "sayings" will meet the witness in the hearts of those who read these pages. The paragraphs printed below are culled practically at random from the "Works of Job Scott":

The only real salvation of souls, was always the spirit of man united to God, the fountain of life.

Thou mayest think Christ can do something for thee without the spirit. If thou dost think

*Page Ninety-Five*

*Page Ninety-Six*

so, thou hast not yet learned the A, B, C, of religion.

All true prayer is the soul livingly in real motions toward God, drawing near to him, and laying hold of him.

I am well settled in a firm belief of the reality of divine inspiration, and that it is as truly a privilege of Christians now, as it ever was in any age of the world.

The man who walks humbly in the sight of God, and transgresses not the testimony of truth in his own heart, is in the way of eternal blessedness, let his belief be whatever it may, or his allotment in whatever dark corner of the earth it may be.

He who rebels against the light that shines in his own heart, let his profession be ever so splendid, his faith ever so literally orthodox, or his zeal ever so ardent, he is not in the way of life and salvation, but is in the way of danger.

The life of religion is an internal thing; and though doubtless affected by an outward conduct, yet I think men are, and in every age will be, liable to get too much outward in

their views, and lay too much stress on exteriors.

And I am on this occasion renewedly confirmed in a sentiment I have long been settled in, that there never was, and never will be but one true religion in the world, to wit, the work of the spirit of God in the souls of mankind.

Were it not for this inward divine light, all nations must forever have been in darkness. And had it not enlightened every man, it could not be the condemnation of the wicked and abandoned. God will never condemn a soul for non-attention to a light that never shined in him, or upon him, or for the non-improvement of a talent never afforded.

As we cannot know the outward sun, but by its own light and influence, no more can we know God, but by His own immediate light and influence.

It is preposterous to suppose that the light is the privilege of believers only; for none could ever have been believers, had not the light first shined to give knowledge.

God is love, is light, is life, power, wisdom, goodness, a fountain of living waters, a fire,

*Page Ninety-Eight*

a refiner, etc. Yet, although he is truly all these, he is but ONE, and always the same, yesterday, to-day, and forever.

I know of nothing more acceptable to God, or more useful, instructive, and strengthening to the souls of men, than true silent worship, and waiting on God for help immediately from his holy presence; nor of scarcely anything more formal and lifeless, than that dull, unfeeling silence, which too many of our meetings are satisfying themselves with, the year round, and from year to year.

I was engaged to stand up and said: "If the dead rise not, then is Christ not risen;" and added, "However many may understand this of the resurrection of the body, and whatever meaning it may have in relation thereto, yet it has been opened to my mind, in the visions of light, that unless the dead in us arise, and is quickened, then is not Christ risen to and in us."

Oh! the necessity of laboring for good order! and oh that it may be done with tenderness, meekness, love and forbearance! For I do not believe that labors bestowed more in order to cut off, than to reform and restore,

will ever reach the true witness in the minds of offenders.

Oh! that they may no longer stand idle in the market place! for the sluggard still is, and ever will be, clothed in rags, spiritually. "If any man will not work, neither shall he eat;" for certainly in spirituals as well as in naturals, we must eat our bread in the sweat of our face, or in real exercise.

For God ever sees us as we are. And to suppose he sees us pure in Christ, by imputation, while we are absolutely impure in ourselves, is to suppose he sees us as we are not. . . . And, until he saves us *from*, and not *in*, our sins, and purifies and makes us holy, in our own souls, he will never see, nor consider us to be holy in Christ.

This is the mystery of the sufferings, and of the fellowship of the sufferings of Christ. Some may call me a heretic when I confess unto them, that I expect no final benefit from the death of Jesus, in any other way than through fellowship with him in his sufferings.

Now I have no doubt that many thousands, who never professed to be Friends, both live and die in favor with God, and are eternally



*Page One Hundred*

happy. But I believe few, if any, who ever once truly knew, and had in living possession, that blessed life and truth, which is the substantial foundation of our profession, could ever die in peace without the enjoyment of it; nay, I very much doubt, if ever any one did.

But a literal knowledge availeth not, while he who never heard the outward name of Jesus, nor had any idea of the outward coming, may live in the very life of God, and enjoy that salvation, which was never without some real and substantial knowledge and heart-felt experience of Father, son and spirit.

Job Scott engaged much in vocal prayer, and some of these supplications he has given us in his written works. Before starting on his trip to Europe, he records the following prayer:

“Lord! thou hast held my hand, and covered my head in many battles; be with me, I pray thee, through all; and keep me from evil. Be with my dear motherless children; visit them, I pray thee, by thy holy spirit; lead them in the way of refinement and self-denial; and finally bring them unto glory. Visit and

revisit, bless and preserve, O Lord my God! I humbly pray thee, all my dear relations and friends; make bare thy arm for poor New England; and if it be thy holy will, make thyself more livingly known to many within her borders, and hasten thy great work over the face of the earth; that nation may cease warring with nation, and righteousness cover the earth, as water does the sea."

Weary of these pursuits, a man may try devotion, prayers, sermons, psalms, ceremonies, forms, and performances of religion (so esteemed). He may hear and tell a great deal of Christ, of faith, of imputation, and of being complete in Jesus, but all this will never anchor his soul upon that which is sure and steadfast, will never give him the true rest and enjoyment of souls, nor center him in God, unless he truly knows the son of God begotten, formed, and brought forth in himself, wherein alone the union with God, and the Immanuel state consisteth.

God will be forever disposed alike at all times to a soul in the same state. If he rejects at one time for actual sin or sinfulness, he will always reject for the same. It is perfectly idle to talk of being completely reconciled to

*Page One Hundred-Two*

God by the righteousness of Christ, whilst remaining actually sinners in ourselves; or that we are holy in him, and unholy in ourselves. God always regards us just as we are in ourselves, and is to us accordingly, because he cannot change.

He also showed me that religion was an internal life in the soul; that great attention, sincerity and punctuality were necessary to the growth and prosperity of it; that I must not be content with attending meetings, and sitting in silence, though ever so reverently and properly; I must live continually in an inward watchfulness and dedication of heart; watch all my thoughts, words, and know all brought to judgment.

We here saw a very noisy man in talk and preaching (as I suppose he accounted it) about religion. He spoke a great deal about the motions of the spirit, and said he was acting in obedience to his Lord and Master Jesus Christ. But the frothy, insensible and unsavory state that he appeared to act and speak in, was enough, I thought, to prejudice almost any one, who was not well established in the truth of the doctrine of divine assistance, and the influence and leadings of the spirit in the

work of the ministry, against any such doctrine.

And this remark occurs: that it is probable that there would be few pretenders to divine influence, if no such thing was known at all as a reality. All counterfeit coin implies, and is an intimation of, something real and substantial. And they who are well acquainted with the reality, know certainly that there is such a thing; however, others may be dealing in counterfeits.

Some appear vainly to think, if they get to be very plain and regular outwardly, they have a right to think pretty well of their state. And, alas! too many place much of religion in little outside things, as dress, language, forms, etc.

In the midst of all my zeal for plainness and simplicity, I abundantly prefer a state of some latitude in these things, with a frank, open, charitable disposition, and a lively, feeling exercise, and travail of soul, to all possible exactness in exteriors, with a rigid, narrow, self-righteous disposition, and a starched, censorious heart that says, "Stand still by thyself—I am holier than thou."

The life of religion is an internal thing ; and though, doubtless affected by an outward conduct, yet I think men are, and in every age will be, liable to get too much outward in their views, and lay too much stress on exteriors. . . All exterior things in a religious life may be overrated, and relied upon, till they become as the brazen serpent, *Nehaustan*, a mere piece of brass. And, I think, if one exact, uniform appearance in all things, ever takes place in our Society, and is thought necessary and insisted on, it will be when the form has eat out the substance, or for the want of a real inward growth in the life, the form becomes the main object, instead of the substance.

I believe the Society of Friends have not lived strictly and steadfastly in the root and substance of the principle they profess, which is the very power of God unto salvation. They have too generally given way, and not held up the testimony and standard to the nations, as they were eminently called upon to do ; but have settled too much into formality in their discipline, life, practice and worship.

## APPENDIX.

As stated on page twenty of this book, Job Scott was married to Eunice Anthony in 1780. It would seem to be worth while to publish in this book a sample Scott love letter. About six months before their marriage, Job wrote Eunice the letter given in full below. In his Journal he says: "The following I wrote her just after my first addresses to her on account of marriage, viz.:"

North Providence, 22d of 1st month, 1780.  
Most Affectionately Beloved:

After reading over several memorandums of the exercises my poor soul has passed through, in my pilgrimage through this vale of tears, my heart salutes thee in a fresh spring of that love which I feel increasing, and hope may never wax cold towards thee. And having felt thee abundantly near this evening, I am free to write what revives for thy perusal, hoping it may be useful towards our rightly stepping along through time together. And, first, dearly beloved, let me tell thee, that however short I may be of strict adherence to the

*Page One Hundred-Five*

*Page One Hundred-Six*

light of life, yet it is my crown, my chiefest joy, to feel the holy, harmonious influences and inshinings of Jesus my savior upon my soul; and I feel that without this I must be miserable indeed. I also believe that the true enjoyment of the marriage-union is eminently in both being engaged to draw near the Lord, and act in his counsel; which I not only wish, but in a good degree expect, may be our happy case. If it should, though we have as it were a dry morsel to partake of, as to the things of this life, yet we may joy in the Lord, and rejoice in the God of our salvation. Thou knowest I have no great things to invite thee to. If we are joined together (which I trust we already measurably are), we must not expect the paths of affluence; no, no.

“This day be bread and peace our lot,  
All else beneath the sun,  
Thou knowest if best bestowed or not,  
And let thy will be done.”

This, my dear, our minds must come to, if we intend to be happy; yet this I know, that one who cannot lie, has promised to add all things necessary to those who seek first the kingdom of heaven, and in this I confide. Let us, therefore, unite in seeking this heavenly

kingdom, and that in the first place. And may we, the remainder of our lives, earnestly press after resignation to the Lord's will; and, above all things, strive to please him who only can give peace in whatever circumstances we may be. Then, I trust, the guardian angel of his holy presence will encamp around, and his everlasting arms be underneath to support us. Farewell, my dear, farewell, says thy sure friend,

JOB SCOTT.

Soon after Job Scott's return from his long trip to the southern states, involving an absence of over a year, his wife died. She passed away in seventh month, 1791, their married life lasting eleven years.

Job Scott wrote verses at times. Some of these effusions were written to his wife, but none of them probably reached the dignity of poetry. Scott's rhymes scarcely reached the level of what Whittier called "Ellwood's meek, drab-skirted muse." Still his efforts in that line should have some place in this little volume. What verses he wrote were severely



*Page One Hundred-Eight*

religious, and pious, if not platitudinous. We quote just a few samples:

But here awhile on earth I stay,  
A thorny path to tread;  
Lord, suffer me no more to stray,  
Till numbered with the dead.

And when from cum'brous loads of dust,  
Thy hand my soul shall free,  
Oh! thou who gave me life at first,  
Still give me life in thee.

---

At my command, when "peace, be still," I say,  
No lawless wave shall ever disobey.  
I hold the helm,—in awfulness preside;  
I rule the storm, and on the tempest ride.

Fear not the waves, nor shudder at their roar;  
Firm thou shalt stand, as on the firmest shore.  
And on the shore, again, thy foot shall stand;  
Again shall wonder strike thy eyes by land.

---

Great things to come I'll show thee,  
And mysteries dark unfold;  
Thine ear shall hear, astonished;  
Thine eyes, surprised, behold.

Things yet untaught, I'll teach thee;  
Things not yet seen disclose;  
Through perils great, I'll lead thee,  
And vanquish all thy foes.

\* \* \* \* \*

Through every strait I'll lead thee,  
Wherever I shall send,  
With bread of life I'll feed thee,  
Until thy journey's end.

And when thy work is finished,  
And death has set thee free;  
To glory I'll receive thee,  
To reign in life with thee.

*Page One Hundred-Twelve*

18; his school in Providence, 19; moves to Gloucester, 20; marriage, 20; practice of medicine, 20; statement about, 21; considers minister plenary inspired, 23; his first extended religious visit, 24; visits meetings in New Jersey and Pennsylvania, 26; visits widow of John Woolman, 26; visit to Southern states, 27; reference to negro slavery, 29; gets minute to visit Europe, 31; sails for France, 32; arrives at Dunkirk, 33; reference to London Yearly Meeting, 34; goes to Ireland, 37; death and funeral, 38; Salvation by Christ, 39-43; on death of Christ, 44, 55; his theory of salvation, 47; on divinity of Christ, 52; on Christ's coming, 54; on begetting and conception, 60-61; his various opinions, 64-84; on evolution, 66; on the Trinity, 66; on the conference idea, 71; on baptism, 75; he compares circumcism and baptism, 71; on rewards and punishments, 79-84; Belated Criticism, 85-94; sample sayings of, 95; letter to wife, 105; verses by, 108.

Scriptures, independent interpretation of, 91.

Shackleton, Elizabeth, entertains J. S., 38; J. S. dies in her house, 38.

Social distinctions condemned by J. S., 65-66.

Trinity, J. S. on doctrine of, 68-69.

Verbal testimonies, J. S. on, 25.

Virgin Mary, reference to, 53.

War and war taxes, 65.

Water baptism repudiated by J. S., 75-78.

Woolman, John, reference to, 5; widow of visited by J. S., 26.

\_\_\_\_\_



This book should be returned to  
the Library on or before the last date  
stamped below.

A fine of five cents a day is incurred  
by retaining it beyond the specified  
time.

Please return promptly.

~~DUE JAN 10 '43~~

~~DUE DEC 16 '48~~

~~JUN - 5 '53 H~~

MAY 20 '65 H

**CANCELLED** 8

C 8347.752.75

Job Scott, an eighteenth century Fr

Widener Library

003781332



3 2044 081 823 775